

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION — Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND. (P. 1.)

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BIBLE SOCIETIES.

From the Christian Herald.

Extracts from the Fourteenth Report of the British and Foreign Bible Society.

(Continued from page 26.)

The SLESWIG-HOLSTEIN Bible Society has obtained a degree of support, throughout the two Duchies of Sleswig and Holstein, which has already enabled it to prove an instrument of great usefulness to the country.

It is pleasing to observe the manner in which this Society has been countenanced by the Supreme Authorities in both Duchies. His Serene Highness, the Landgrave Charles, and his illustrious Consort, Louisa, were the *first* to insert their names; next followed his Serene Highness the Duke of Holstein Beck, and his Duchess, with several other illustrious personages; and so rapidly did this spirit extend, that, at the expiration of the first year, the number of persons connected with the general Institution, or its various Branches and Associations, was computed to exceed 10,000, and has since increased to several thousands more.

At the first Anniversary of this Institution, His Serene Highness, the Landgrave Charles, who fills the office of President, delivered an excellent address, which will appear in the Appendix; and, subsequently, in a letter to the Dean of Sleswig, the same illustrious personage thus expresses himself in reference to the success of the Institution:—

"The foundation of the building has been completed: the raising of the superstructure chiefly devolves on the Clergy. The people feel a relish for the real religion: they regard the Bible as its purest fountain. They ought, therefore, to be taught that the doctrines of our Lord Jesus Christ, as laid down by himself, and Salvation through his merits, are the chief points in which we are all interested."

The SWEDISH National Bible Society at Stockholm continues its active exertions for the promotion of that end to which the common efforts are directed—the distribution of the Holy Scriptures. In pursuit of this design, it is aided not only by the patronage of his Swedish Majesty, and the personal influence of the first Members of the Government, particularly of his Excellency Count Rosenbald, but also by the Prelates and the parochial Clergy of the realm.

The Provincial and Auxiliary Bible Societies have shown a correspondent liberality and zeal

in the proceedings which have taken place within their respective circles.

Of these, the GOTHENBURG Bible Society, as the oldest establishment, claims the first specification. This Society has maintained its high reputation for energy and usefulness. In a year of particular distress its Committee have been enabled to distribute more than 4000 copies of the Scriptures. Large, however, as this distribution has been, it has fallen much below the demand. This the Committee of the Gothenburg Society deplore, the rather, as they have good reason to believe that the increased call for Bibles proceeds from an awakened seriousness in the people; which will not allow them, any longer, to do without this most important necessary of life for their souls."

Your Committee now proceed to RUSSIA: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit any thing like an adequate representation of them in the columns of the Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by newly formed and promising Auxiliaries in different parts of the Empire. The following are the principal stations which they respectively occupy:—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimir, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialostock, Grodno, Posen, Bessarabia, Tabarrog, Tscherkask, and Twer. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions: and whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these auxiliaries must be regarded as powerful instruments for promoting the influence and utility of the general Institution.

Nor ought those efforts which are making on a small scale to be overlooked. For not only whole governments, but also departments, towns, and even single villages, have formed, within their own circles, either Branch Societies, or Bible Associations, according to their circumstances and means. Of the latter, many have been already established; and plans have been formed for multiplying their number. So greatly, in fact, has his expedient for bringing the cause of the Bible Society home to the bosom of the poor, been approved, that there seems little room to doubt that this adoption will be general; and that ere long, in Russia, as well as Britain, Bible Associations will follow in the train of Auxiliary Societies: and the

institution of the former be co-extensive with the establishment of the latter. Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed by the interesting facts—that within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages; forming a grand total of 196,000 copies:—that the issue of Bibles and Testaments in the fourth year fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion:—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages; versions were going forward into the common Russian, Tartar, and Carelian languages; and measures were adopting for procuring translations into the Turkish, Armenian, and Buriat-Mongolian. When to these particulars, it is added, that, within a month after the Anniversary at which they reported, *sixteen* waggon loads of Bibles and Testaments were dispatched from the capital for different parts of the Empire, nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising Institution.

As it would be impracticable to detail the proceedings of the Russian Bible Society, either as carried on at St. Petersburg, or by its Auxiliary Societies in different parts of the Empire, your Committee must satisfy themselves with subjoining, to what has been thus generally stated, a few brief particulars; referring for more copious and distinct information, to the documents contained in the Appendix.

The progress of the Bible Society in FINLAND, under the direction of the Archbishop and the Governor-General, corresponds with the expectation which the first promise excited. While the printing of the quarto Finnish Bible is going forward at Abo, arrangements have been made for the establishment of Auxiliary Societies, and eventually, it is hoped, of Bible Associations throughout the Province, in order to render the Finnish Bible Society (the earliest establishment of the kind in the Russian dominions) more complete and effective.

The Auxiliary Bible Societies in the EAST SEA PROVINCES of Esthonia, Livonia, and Courland, are among those of the Russian Provincial Establishment, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantages from their perusal. The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Associations; and many instances are reported of zeal and liberality among all classes of people (the lowest not ex-

cepted,) which afford "honorable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency."

But of all the Auxiliary Societies, that at Moscow is, (as from the rank of its ancient capital, might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of the *fifth* Anniversary, (which Mr. Pinkerton describes as, in point of interest and splendor, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its hereditary dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water which springeth up into everlasting life. His Imperial Majesty, in the consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labours, (which also renders an increase of means for transacting its business absolutely necessary,) has been most graciously pleased to present this Society with a large stone house. Thus, the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself in the most solemn manner, before the face of all nations, invites to this celestial light those nations also whom Divine Providence has entrusted to his care. And thus is fulfilled that which was foretold by the prophet, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising'."

In what degree these multifarious exertions have produced their intended effect, it might, in this stage of their operation, be premature very strictly to inquire. The information contained in the Appendix will, however, furnish some satisfaction on the question; and it may suffice, in this place, to observe that the zeal of Christians has been greatly stirred up; Jews have been awakened to a concern for studying the Christian Scriptures; and Mahomedans and Heathens have been brought to desire and peruse, in their own tongues, the sacred oracles of truth and salvation.

Among other circumstances illustrative of this statement, there is one fact, which, from its striking peculiarity, and the consequences with which it seems pregnant, deserves to be specially noticed.

The tribe of *Buriats*, inhabiting a distant quarter of Siberia, having been particularly struck with some sheets, which they had received, of the Gospel of St. Matthew, in the Calmuc, dispatched two of their native Chiefs, persons of high family, and very intelligent and inquisitive, to St. Petersburg, in order to obtain a translation of the New Testament into their own, which is the kindred dialect. On this translation they are now occupied; and such

was the almost immediate effect of what they expresively called, "the beautiful sayings of Jesus," on the minds of these Heathen inquirers, that they acknowledged, when they afterwards turned to pray to their idols as usual, they felt an internal disquietude, of which they had never before been conscious: and they requested to be more perfectly instructed in the nature of the Gospel. "What a striking example" (exclaims His Excellency Mr. Papoff) "of the life-giving influence of the word of God on the hearts of the simple, seeking after truth, though they be Heathens!"

This circumstance unites with numerous other incidents, of similar character, to mark the present as an extraordinary era; and seems to point to the exertions in Russia as designed, in the ordination of Divine Providence, to forward the accomplishment of that prophecy which gives to the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

Your Committee cannot take leave of Russia without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large portion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian people. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavoring to give effect to his designs for the spiritual welfare of his dominions.

"I consider (said the Emperor, in his address to the Moscow Bible Society), the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a Member of the Russian Bible Society, and will render it every possible assistance, in order that the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy of a Sovereign of a great Empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European division of their Report.

No. II.

EPISTOLARY.

Minister's Answer to the letter of an "unknown friend."
(Continued from page 28.)

3. The third objection, stated in the following words "instead of 'logical reasoning' "with which your former discourses abounded, you have substituted hell and damnation," appears wholly unfounded. I wish never to lose sight of argument when I preach, and always attempt to adduce *scriptural reasons at least*, for every doctrine which I advance, and every motive which I urge. The sacred scriptures are the fountain of all authority in matters of religion to a *Christian*; and in referring

to these more abundantly than formerly, I am, upon Christian principles, more strictly argumentative perhaps than I was at the time that my talent at "logical reasoning" is celebrated. With regard to the cant phrase "hell and damnation," it is so common and vulgar a substitute for any thing animated in preaching, that a sensible and candid objector ought to be very reserved in its use. If I understand my correspondent rightly, in the present case, he means to insinuate that the tenors of the divine wrath are the principal subjects of my preaching, and that this is, in its nature, opposed to "logical reasoning;" neither of which is true. Though I am fully persuaded that "by the law is the knowledge of sin," and by displaying its extent, its purity, and its sanctions, sinners are often convinced and reformed; yet as this is merely subservient to a more important end, I mean the exhibition of the gospel, and enforcing the practice of its principles, it is by no means the most frequent topic of discourse with me. But if it were true that I generally dwell upon the terrors of the law, I cannot discover the opposition, which he apprehends, between that, and the strictest, the most demonstrative reasoning. Should a preacher state, agreeably to the scriptures, that "the wrath of God is revealed against all ungodliness and unrighteousness of men;" that the Almighty has prepared "indignation and wrath, tribulation and anguish, as the portion of every soul that doth evil;" and that he will "punish with everlasting destruction, from the presence of the Lord and the glory of his power, all who know not God, and obey not the gospel;" should he afterwards expose the practices, which are condemned as sinful by the divine word, and describe the characters which commit them, and then infer that such characters, without repentance, will inevitably perish; I would refer it to the judicious and candid, whether this be not conclusive reasoning, strict logical induction, perfectly syllogistic and clear.

Upon the whole, therefore, as I cannot discover the impropriety of that mode of preaching which, it seems, has astonished my good friend, I resolve, through divine grace, to persevere in it, until I am furnished with better reasons for declining it, than the letter referred to contains.

Were I acquainted with the writer, I ought, in return for his friendship, to attempt to point out his mistakes and to bring him over to the knowledge of the truth; for I fear that he is a stranger to that which is necessary to his eternal salvation. From the complexions of his objections, it is probable that he neither searches the scriptures, nor has experienced their power upon his heart. It is my duty to pray for him, that he may obtain that spiritual discernment which only God can bestow, and which is necessary, in order to relish *evangelical preaching*,* and those spiritual sensations, which are the blessed anticipations of everlasting joys.

As my correspondent seems afraid that my "present mode of preaching will destroy those oratorical abilities" which he supposes me to have *once* possessed, and then diminish my usefulness, which he states to have been such that "the most abandoned profligate could not hear" me "without being considerably affected," I should be glad to communicate certain facts in my history, which might serve to remove his apprehensions on that score. I could inform

* 1 Cor. ii. 12.

him that when I preached more to his taste and acceptance, comparatively few hearers attended my discourses, or appeared to feel the weight of those subjects which I judged to be of the greatest importance. But when it pleased God to give me a clearer view of divine truths, and a more affecting impression of their value than I before possessed, and when I was induced as the natural consequence, to adopt that mode of preaching which he reproaches as "*real raving*," hundreds have felt its power: my hearers were vastly more numerous; many of them were deeply affected with the truth; they were persuaded to abandon sin, to practice duty, to attend diligently and earnestly upon the institutions of religion, and to become new men in every respect.* So that I hope my general influence is not diminished, though a few individuals should disapprove and reject me.

As to what concerns my own conduct and practice hereafter, it appears highly unreasonable that when I am perfectly acquainted with the facts just now stated, I should be induced by hasty assertion and vague declamation, to relinquish that mode of preaching which my reason, my religious feelings and my conscience approve; which I see enjoined and exemplified in the scripture, and which I hope to see approved in the face of the Universe. Surely neither reproof nor flattery, terror nor seduction, ought to have influence upon one who realizes a supreme judge inspecting his conduct and about to account with him in a short time for his stewardship. Having obtained mercy, to be found faithful, therefore, I hope to remain proof against all such remonstrances, and unalterably determined to adhere to the spirit of the gospel.

May the Almighty Spirit of truth, farther enlighten my "unknown friend," in the true knowledge of the religion of Jesus Christ, and bring him to relish and approve that mode of preaching, which at present appears to me rational and scriptural. A. B.

* The celebrated Abbe Maury, in his "*Principles of Eloquence*," addressing artificial orators, makes this remark, "*The people! the people! they are the principal and perhaps the best judges of your talents.*" Maury on Eloq. sec. 18, p. 68.

David Hume, whose authority some people respect more than I do in general, observes,—"Whoever, upon comparison, is deemed, by a common audience, the greatest orator, ought *most certainly* to be pronounced such, by men of science and erudition." Hume's Essays, Essay 12.

MR. BURK.

The interference of persons with the internal government of a church to which they do not belong.

A bill was once proposed whose object was to give to the crown of Great Britain the right to put a veto on the appointment of the Roman Catholic Bishops, or Arch-bishops in Ireland. Mr. Burk, than whom perhaps a greater, a more splendid orator never lived, in his letter on the penal laws thus writes of this monstrous usurpation.

"Before I had written thus far, I heard of a scheme of giving to the castle the patronage of the presiding members of the Catholic clergy. At first, I could scarcely credit it, for I believe it is the first time, that the presentation to other people's alms has been desired in any country. Never were the members of one religious sect fit to appoint the pastors to another. It is a great deal to suppose, that the present

castle would nominate Bishops for the Roman church of Ireland, with a religious regard for its welfare. Perhaps they cannot, perhaps they dare not do it. But suppose them to be as well inclined, as I know that I am, to do the Catholics all kinds of justice, I declare I would not, if it were in my power, take that patronage on myself.—*I know I ought not to do it.*—I belong to another community, and it would be *intolerable usurpation* for me, to affect such authority, where I conferred no benefit, or *even if I did confer temporal advantages.* How can a Lord Lieutenant form the least judgment of their merits, so as to discern which of the Popish priests is fit to be made a Bishop? It cannot be:—the idea is ridiculous. He will hand them over to Lord Lieutenants of counties, justices of the peace, and other persons, who for the purpose of vexing, and turning to derision this miserable people, will pick out the worst, and most obnoxious of the Clergy to set over the rest. Whoever is complained against by his brother, will be considered as persecuted: whoever is censured by his superior, will be looked upon as oppressed: *whoever is careless in his opinions and loose in his morals, will be called a liberal man, and will be supposed to have incurred hatred, because he is not a bigot.* Informers, tale-bearers, perverse and obstinate men, flatterers, who turn their backs upon their flocks, and court the protestant gentlemen of the country, will be the objects of preference—and then I run no risk in foretelling, that whatever order, quiet and morality you have in the country will be lost.

A Popish Clergy, who are not restrained by the most austere subordination, will become a nuisance, a real public grievance of the heaviest kind, to any country that entertains them; and instead of the great benefit, which Ireland derives, and has long derived from them, if they are put under Bishops who do not owe their station to their good opinion, and whom they cannot respect, that nation will see disorders, of which (bad as things are) it has yet no idea. I do not say this, as thinking the leading men in Ireland would exercise their trust worse than others. Not at all: NO MAN—NO SET OF MEN *living are fit to administer the affairs, or regulate the interior economy of a church to which they are ENEMIES.*"

THE DESPONDING CHRISTIAN.

James Rose was a resident at Floor in Northamptonshire, England, and was esteemed by all his religious acquaintances, as a very humble, pious man. Towards the close of his life he fell into despondency and in his last illness, refused to be comforted. He was overwhelmed with despair. A travelling minister on the day of his death called to see him, in company with his Pastor. On his asking Mr. Rose how he was in his mind, he exclaimed, "Oh, Sir, *never worse—never worse*; I am in a lost state! just dying and have no hope! I am as sure that I shall go to hell, as I am of being a man!" The minister replied: "Friend, I am grieved to find you under so much dejection of mind: though I dare not positively say you will not go to hell, yet from all the accounts I can gather concerning you, I believe you are not likely to stop there long; for you have loved the company of serious Christians and to talk with them, on religious subjects; and you were most in your element when you were attending upon such opportunities. You have been wont to tell of the love and the loveliness of Christ—of his matchless grace and

condescension, in assuming human nature, and in obeying and suffering for the salvation of sinners: and also of the works of the Holy Spirit, in reviving Christ to the souls of sinners, as the only hope set before them in the gospel. Now, I would have you know, that, as it was the habitual temper and disposition of your mind, in all the past part of your life ever since you first knew and loved the Lord Jesus Christ, death will make no change in the habit of your mind. Nay: and if you should *even go to hell*, you will be the same man; and you will begin to talk on the same subjects. Now, this will never be borne; your company will soon be hateful to the inhabitants of hell, and *the devil will soon turn you out again.*"

Struck with the peculiarity in this turn of thought, the good man exclaimed "*all is well! all is well!*" and died in peace.

Laban frequently changed Jacob's wages, yet Jacob never neglected Laban's work: if God should not grant us all that happiness we desire, but turn our comforts into sorrows, our spring into winter, yet we should never neglect to do his work, but continue waiting upon him until he shall lift up the light of his countenance upon us. *Gen Assembly's Miss. Mag.*

FREE THINKING.

Men who reject the Bible, or who, whilst they pretend to hold it to be the word of God, do not choose to receive its most important doctrines as plainly revealed, often affect to talk about their *morality*. They frequently make high pretences to this character, whilst they reject every principle that is operative in its formation. Let them read with conviction and shame, the following anecdote, which is only one of thousands which might be produced.

From Davies' Life of Garrick.

"There was a striking peculiarity in Mr. Mallet's conduct that ought not to be omitted, as it may probably convey some useful advice to others. He was a great free-thinker, and a very free speaker of his free thoughts; he made no scruple to disseminate his sceptical opinions wherever he could, with any propriety, introduce them. At his own table, indeed, the lady of the house (who was a staunch advocate for her husband's opinion) would often, in the warmth of argument, say "*Sir we Deists.*" The lecture of the *non credendo* of the free-thinkers was repeated so often, and urged with so much earnestness, that the inferior domestics became soon as able disputants as the heads of the family. The fellow who waited at table, being thoroughly convinced that for any of his misdeeds he should have no after account to make, was resolved to profit by the doctrine, and made off with many things of value, particularly the plate. Luckily he was so closely pursued, that he was brought back with his prey to his master's house, who examined him before some select friends. At first the man was sullen, and would answer no questions put to him; but being urged to give a reason for his infamous behaviour, he resolutely said, "*Sir, I have heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery.*" "*Well but you rascal,*" replied Mallet, "*had you no fear of the gallows?*" "*Sir,*" said the fellow, looking sternly at his master, "*what is that to you, if I had a mind*

to venture that? You had removed my greatest terror, why should I fear the lesser?"

THE BIBLE—An Extract.

"A society of gentlemen, most of them possessed of a liberal education, and polished manners, but who had unhappily been seduced from a belief in the sacred scriptures, used to assemble alternately in each other's houses, on the banks of the Tweed, for the purpose of ridiculing revelation, and hardening one another in their infidelity. At last, they unanimously formed a resolution solemnly to burn the Bible; and so to be troubled no more with a book so hostile to their principles, and disquieting to their consciences. The day fixed upon came; a large fire was prepared; a Bible was laid upon the table, and a flowing bowl stood ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegant manners, but whose name is concealed, from a regard to his honorable and truly worthy family. He undertook the task; and after a few enlivening glasses, amidst the applause of his jovial compeers, he approached the table, took the Bible, and was walking resolutely forward to put it in the fire; but happening to give it a look, all at once was seized with trembling, paleness overspread his countenance, and his whole frame seemed convulsed: He returned to the table, and laying down the Bible, said, with a strong asseveration, 'We will not burn that Book, till we get a better! But—

"Men may live fools; but fools they cannot die!"

YOUNG.

For this same gay and lively young man came to die, and on his death-bed obtained sincere repentance, deriving unshaken hopes of forgiveness, and of future blessedness from that book he was once going to burn."

SIR RALPH ABERCROMBIE.

During the residence of Sir Ralph Abercrombie, at the antient residence of his family in Clackmananshire, Scotland, his humility and Christian deportment pointed him out as a proper person to fill the office of an Elder in his Parish church. After having been ordained, he said to the minister—"Sir, I have often been entrusted by my sovereign with honorable and important commands in my profession as a soldier; and his majesty has been pleased to reward my services, with distinguished marks of his royal approbation: but, to be the humble instrument of putting the tokens of my Saviour's dying love into the hands of one of the meanest of his followers, I conceive to be the highest honor I can receive on this side of heaven."

REVIVAL OF RELIGION.

The congregational Church in Gilmantown, N. H. has been visited with a copious shower of divine grace. Its first droppings were received in the evening of the 30th of December last, in a reading society, composed of about 20 ladies. They had usually met once in every week, for some time before that period, for the purpose of "improving their minds in the knowledge of religion," by reading commentaries on the scriptures and religious tracts. The tract, the reading of which was made the harbinger of the sacred influence, was a very excellent one, called "The End of Time," by Dr. Watts of blessed memory. The reader

soon became deeply affected and was obliged by her emotion to cease. Nearly all became solemnly impressed. It spread to others and soon visited nearly every house in the village. Conference and prayer meetings were established and the people heard, as if for eternity. In February more than 40 persons from 10 to 45 years of age had experienced the sacred influence. About 80 in the town and country around are the new subjects of grace, belonging to the congregational society.

MISSIONARY.

From the Christian Herald.

Extract of a Letter from Liverpool, dated Jan. 7, 1818.

"A circumstance occurred during the last month relative to the Missionaries, of a very serious nature.—Sir Alexander Johnston, Lord Chief Justice in the Island of Ceylon, (who is a very warm friend of the missionaries on that island,) is just arrived in England and has brought with him two of the principal priests of Budhu, (the name of the god which the natives worship,) they had read the gospels, which are translated into their language, and their belief in the religion of Budhu was considerably shaken. They read the gospels over again and came to the resolution of renouncing the worship of Budhu and embracing Christianity. They had read, that except a man give up houses and lands, &c. for the sake of Christ, he cannot be his disciple; and understanding this in a literal sense, they immediately parted with the lands which had been appropriated for their support; and understanding the Chief Justice was coming to England, they waited upon him to request he would bring them with him to England, the land of Christians. They told him they read that Jesus Christ chose fishermen for his apostles, they said that they were of the caste of fishermen, and that perhaps Jesus Christ would send them to preach his Gospel. Sir A. Johnston did not encourage their going to England, told them he had no authority to take them; that they would be a great expense to the committee who manage the Missions, and that there was no room in the vessel. They repeatedly waited upon him, and said they would go in the steerage if he would but allow them. Still he discouraged them, and when he was on board and the vessel actually under way, they took a boat from the shore and went along side the vessel, and begged him in the most importunate manner he would take them along with him; he then consented, and they came in the steerage. They are placed under the care of Dr. Clark at Millbrook, about 10 miles from Liverpool, and discover the greatest genius.—They are learning the English language, and seem most anxious to be made Christians. Dr. Clark labors to impress upon their minds, that they must be made Christians at the heart.—They anxiously enquire how long it will be before they are Christians at the heart. One is about 23 years of age, the other about 25; they still wear their robes, which are yellow, and are worn thrown over one shoulder, the other is left bare. If they should become acquainted with true religion, and ultimately preachers of it, they promise to be of considerable service in instructing other Missionaries in their languages, &c. &c. and in preaching the Gospel to their idolatrous countrymen. I feel a very strong desire to see them, but they have not appeared in public, and very few persons have access to them."

From the Religious Remembrancer.

Latest Intelligence from the Cherokee Mission.

Extract of a Letter from a young gentleman now on a Mission at the South, dated

Knoxville, (Tenn.) July 14th, 1818.

I have lately visited the two Missionary establishments among the Cherokees. The one established by the Rev. Mr. Kingsbury at Chikamauga, is a very flourishing institution. It is now under the superintendence of the Rev. Ard Hoyt. There are at this station sixty Cherokee children. Some had gone home when I was there on the occasion of the great talk; which involved some questions of interest to the school. About 45 were present. I arrived at the station just at dark. The little Indians were assembled in a hall; which resounded with Christian songs; sung with correctness, and with the sweetest voices I almost ever heard.

They all live in the Missionary family, and sit at their table; and are called together morning and evening to worship. The day is regularly divided between hours of work, study and recreation; and they are so managed, that I could hardly tell which of their employments was most grateful to them. The progress they make at school is truly astonishing. There are boys and girls who came only eight months ago, wild Indians, to this school, unable to speak a word of English, and who had never seen a letter, that now read decently in the Bible, and write a better hand than half the common class of men in New-England.

The zeal of the Missionary family, and their pious devotion to the cause of the Mission, afford a delightful theme of contemplation. The whole family seem to catch at a leisure moment with great eagerness; and when obtained, they employ it in social prayer to God for the success of their labors, with as much eagerness, and infinitely more satisfaction, than the sons and daughters of dissipation surround the card table, or step to the sound of the violin. The affection that reigns in, and unites, the hearts of these Missionaries and those of the other station, affords some adequate idea of the state of primitive holiness, and it seemed to me very much like the society of heaven.

POETRY. SUNDAY SCHOOLS.

From an English Magazine.

By arts unknown, or unessay'd before,
To shed instruction o'er a sinking land,
Of ignorance the labyrinth explore,
And lead to knowledge with a liberal hand.

Whence dawn'd the thought?—From heaven it came
And future ages shall its power confess;
Crowds, yet unborn, its virtues shall proclaim,
And tongues, yet silent, its kind influence bless.

Spirit of purest love! with ardent eyes
We mark where first that sacred influence springs;
Arm'd with celestial pow'r, o'er earth it flies,
Benignly flies—with "healing on its wings!"

This, in our moral system—this appears
Another planet; and in time shall shine
The world's chief wonder, when progressive years,
With growing zeal, shall perfect the design.

Him no enthusiast's zeal shall praise,
But steady judgment, and reflection cool,
To him shall vote the never-fading bays,
Who urg'd, who form'd the SUNDAY SCHOOL.

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